



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

*Se vi sono Donne di Genio.* G. SERGI. Torino, 1894 (*Estratto dagli Atti della Società Romana di Antropologia*, Vol. I, Fascicolo 20, 1894), pp. 18, 8vo.

As text for his essay, "Are there Women of Genius?" Prof. Sergi puts forward the following statement: "Morphologically and functionally, woman fails to reach the normal male development, remaining generally behind, as if there were a general arrest of development."

Woman in many ways presents traits of childhood, which have disappeared in the adult male. The author's conclusion is: "That woman has not genius like man, is easy to demonstrate; yet, it cannot be doubted that there are many women gifted with high intelligence and energy in literary productions and in the fine arts, but such women are not geniuses." Though there are no woman geniuses, Prof. Sergi writes: (1) "That without being a genius, woman may be the mother of geniuses, for these have received superior characters found in her; (2) being of modest or low intelligence she can give birth of offspring of equal value; (3) being without high intelligence she can be the means of transmitting superior faculties by the paternal or atavic line; (4) the 'genius' of woman when it exists, is rudimental, latent, and remains so as a sexual fact; and no *milieu* or other favorable factor is ever able to develop it to the degree of male genius; (5) there is sometimes an apparent genius, a superiority over the average, but really a male heredity which develops with physical male characteristics in the same woman, as Lombroso has observed; this is an abnormality, an heredity imperfect by lack of corresponding selection in the secondary sexual characters.

*Die Seele des Weibes. Versuch einer Frauen-Psychologie.* DR. FERD. MARIA WENDT. Korneuburg, 1892, pp. 130.

Brain anatomy shows no inferiority in the brain of women. The specific gravity of the gray matter in woman's brain is greater than in man's. Her brain is absolutely smaller but relatively larger. The weight of man's brain is to the weight of his body as 1:36. Woman's, 1:35. The nerve tracts are shorter enabling impressions to reach the brain sooner. This accounts for the greater mental activity and quickness of women and small men. On the other hand, there is less oxygen in the blood in the case of woman, not favorable to mental activity. This is not compensated for by frequency of heart beat and respiration. To the advantage of woman is her greater sensibility. The threshold, both as regards stimulus and time, is lower. Her finer sensibility is shown particularly in the sense of touch but also in temperature, taste, smell, sight and hearing. Woman has greater receptivity and more rapid and accurate perception. The rapidity of her perceptions and representations is shown in her greater power and rapidity of speech. Her memory is better, particularly for colors, tastes, caresses and for concrete pleasant and unpleasant experiences. She excels in imaginative power and in phantasy, and it seems a pity, says the author, that she has not excelled in music, painting, poetry, and in the other arts, depending upon this faculty. The book is childish throughout and of no psychological value.

X.

*La Psychologie des Sexes et ses Fondemens Physiologiques.* ALFRED FOUILLÉE. Revue des Deux Mondes. Vol. 3, 1893, pp. 33.

It has been said that minds have no sex. This might be true if we were pure spirits, but in our present condition our characters receive the impress of our organisms. In psychological problems

concerning the moral and social relations of the sexes, biological considerations have not been sufficiently regarded, but biologists are now introducing elements of great value into the study of the sexes, by an exact characterization of the physical and mental traits of each sex. If it is true that morality and science should follow nature, the origin, characteristics and purpose of the sexes in the evolution of life cannot be disregarded. To entirely obliterate the differences of sex would be, as Geddes and Thompson have said, to "begin evolution upon a new basis."

Since the earliest antiquity philosophers have maintained that woman is an example of arrested development. This idea has been proved false by recent science. It is now shown that the embryo receives a mathematically equal part of maternal and paternal substance, and that the sex is determined by the amount of nourishment provided. Insufficient nourishment tends to produce males, and more favorable conditions of nutrition females, so that the feminine sex, far from being the result of arrested development demands the most favorable conditions of nourishment to determine it. M. Armand Sabbatier had already found that the characteristics of the female are concentration, unification, cohesion,—of the male, division and dispersion. Carrying this method further we observe that the female represents solidarity, inwardness, dependence; the male, differentiation, outwardness, independence. The female represents receptivity, economy; the male, motion, activity, expenditure. In the female the temperature is lower and the consumption of vitality less. The female is calm, tender, altruistic; the male, restless, explosive, egoistic. The female excels in finesse, cunning. It is her forte to wait, observe, divine. Her brain is more refined. The male excels in intellectual effort, in attention, in penetration. His brain is larger. The female represents beauty, the æsthetic element, passivity, impressionability. Her temperament is phlegmatic or lymphatic. The male represents force, the dynamic element. His temperament is choleric or bilious. The female is more apt in particulars, details; the male, in generalization and abstraction. The female is intuitive and, when not ruled by feeling, sees more justly. The male is deductive, analytic, and sees farther and deeper. With the female the association of ideas is in space, by contiguity; with the male, in time, by causality. The female has a better memory, is more imaginative, more positive and practical, not given to Utopias, is reserved, circumspect and prudent, is more conservative and has more common sense.

As we rise in the scale of animal life these sexual differences become more marked. Darwin and Spenser have endeavored to explain them by natural selection, but that explanation is incomplete. An internal, not an external determinism fixes the primary characteristics of the two sexes. The explanation of moral differences should likewise be sought in fundamental organic differences. These result in woman in the complexity and preponderance of the affections. Some have cited the conjugal and maternal love of woman as an evidence of inferiority, because the same is found among the lower animals. But we might apply this mode of reasoning to masculine superiorities, as for example, to courage. The fact that courage points back to early stages of evolution is not a reason for depreciating it.

In considering the defects in woman's intelligence it is difficult to determine those that belong to her nature and those that are the result of inferior instruction during past ages. It is certainly evident that reform is needed in the instruction provided for women,

and her economic and judicial advantages are far from what they should be. Identity of function in man and woman in society is impossible but there should be an equivalence of duties, better regulated by law. To find the just balance that shall insure an equality between duties and rights in the family and in social life is one of the great problems of the future.

Touillée's work is certainly the best that has recently been done on this subject. Nowhere is the want of accurate detailed work in psychology so much shown as in the scattered efforts that have been made thus far to outline a psychology of woman.

Y.

*Ueber die Frauenemancipation.* Von DR. GUSTAV TEICHMÜLLER. Dorpat, 1877, pp. 95.

The term "Emancipation of Woman" implies her present condition to be one of slavery. The facts warrant this implication. Is this a necessity such as the partial subjection of children is admitted to be? Is the difference between the sexes of such a character as to warrant the assumption that the final aim of woman differs from that of man? All views with regard to woman can be classed under three heads. The first view is that of Aristotle which assumes that the actual condition of woman realizes the design of nature. The second is that of Plato who holds that her individual existence as a moral and intellectual being entitles her to the enjoyment of a like freedom with man. Important as are the reproductive activities they are only a means to the continuance of the race, and can never be to either man or woman an end in themselves. The final end of every human being must be the development of his mental powers, in the possession of which high gifts women are equal sharers with men. To this sound philosophic view the third, that imposed by social necessity sets its seal. The only adequate alleviation of the miseries resultant upon overpopulation is for the state to fit everyone of its children, regardless of sex, to earn a livelihood.

C. H. S.

### III.—MISCELLANEOUS.

*Entwurf einer ontologischen Begründung des Seinsollen.* Von GUSTAV ENGEL. Berlin, Wm. Hertz, 1894, pp. 212.

The author is a vigorous philosophical writer, who for nearly forty years has been thinking Hegel's thoughts into both more condensed and more modern form. This is his masterpiece. It is Hegelism complete, and more or less atoned with Darwinism. Duty, being and evolution are one. They comprise all psychologically possible forms of a beginning. What *ought to be* is traced from the lower spheres of number, quantity, time and space to art and morals, till in the union of the inner and outer, conduct and religion, the problem of the possibility of the higher world is answered. The quintessence of Hegelism has never been more succinctly stated.

*I Misteri della scrittura. Lettura tenuta al Circolo sociale Trevigiano il 16 Aprile, 1893.* GIUSEPPE STUCCHI. Treviso, 1890, pp. 92, 12mo.

In this interesting little book, the author, who is professor of philosophy in the Liceo di Treviso, treats of the "mysteries of writing," graphology—that universal belief in the existence of some connection between the writing of a person and his character,